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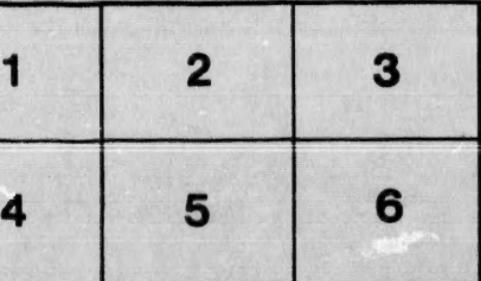
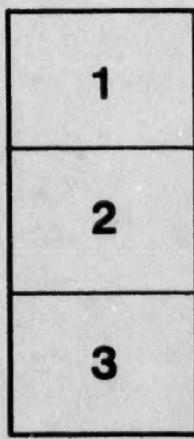
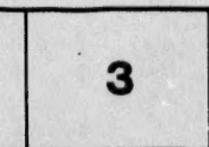
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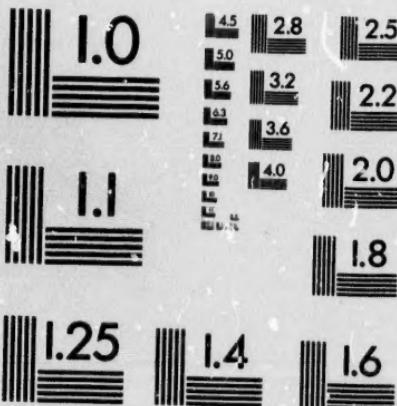
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STRONG IN CHRIST.

A SERMON.

BY

W. S. MCKENZIE,

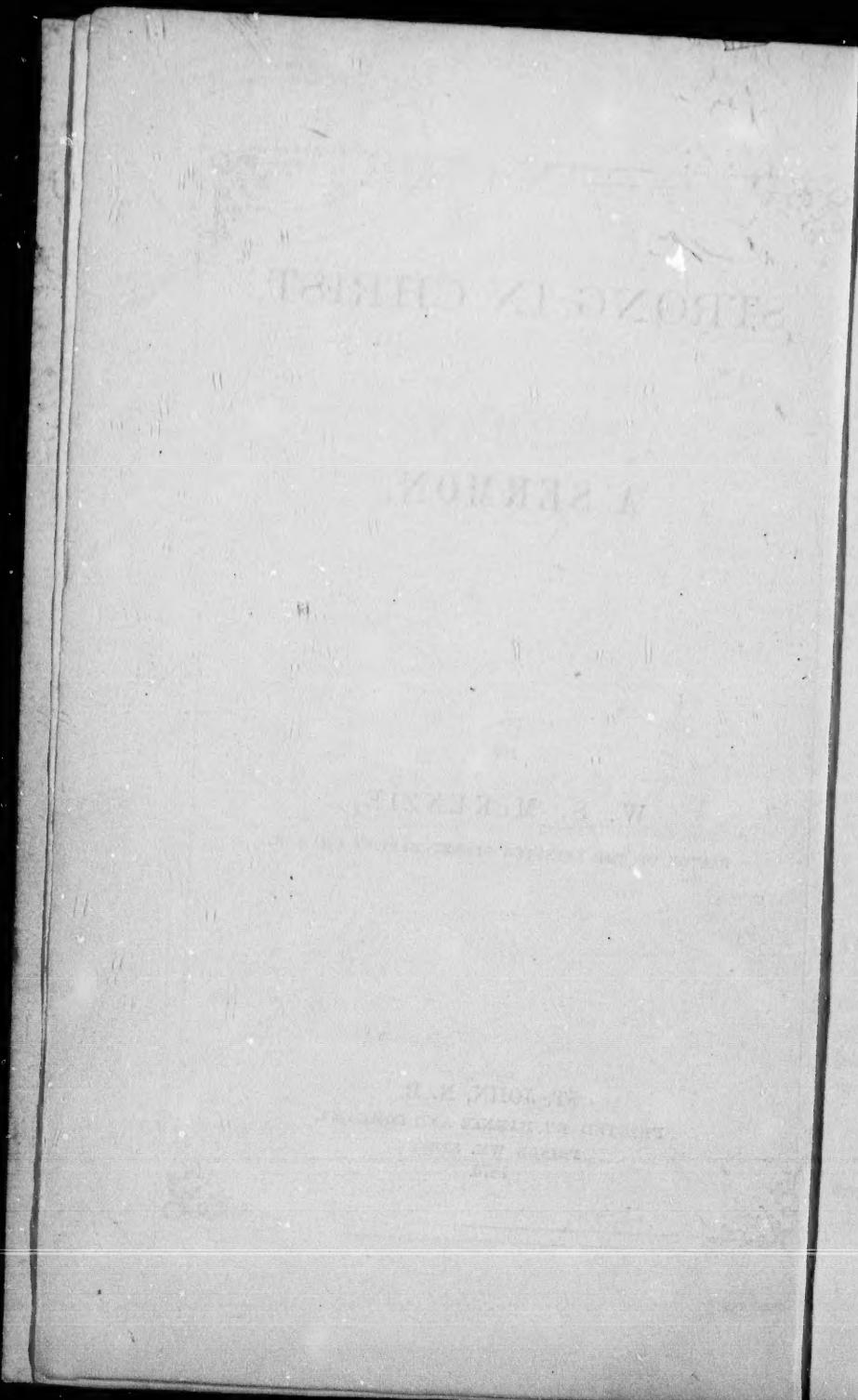
PASTOR OF THE LEINSTER STREET BAPTIST CHURCH.

ST. JOHN, N. B.

PRINTED BY BARNES AND COMPANY.

PRINCE WM. STREET.

1870.



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1870.

REV. W.

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A SERMON

BY JAMES M. S. W.

PRINTED IN THE U.S.A. BY THE AMERICAN BOOK COMPANY

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Professor L.

CORRESPONDENCE.

REV. W. S. MCKENZIE :

Dear Sir—We, the undersigned, having listened with pleasure, and we trust with profit, to your SERMON, delivered last Sunday evening, November 13, to YOUNG MEN; and believing that many who were not present would gladly peruse it, if placed in their hands; and, also, being confident that its circulation in our community would tend to promote the welfare of those young men, whose salvation we earnestly desire, and help them to look beyond *themselves* for the strength to enable them to "quit" themselves "like men," respectfully solicit your consent to have it published, in order that these ends may be accomplished.

L. W. WILLIAMS,

ALFRED SEELY,

GEO. N. ROBINSON, JR.,

FRED. S. HAY,

J. MCCLURE,

R. R. CUNNINGHAM,

J. GOODWIN,

FRED. M. ROBINSON,

H. SULIS,

J. H. ROBINSON,

W. B. GEROW,

W. J. MARSTERS,

M. L. GROSS,

F. W. MARSTERS.

Saint John, November 14, 1870.

Saint John, November 16, 1870.

YOUNG GENTLEMEN:

The Sermon preached last Sunday evening, and which you do me the honor to request for publication, was prepared without the thought of any other publicity than that of my own pulpit; but if, in your judgment, it will accomplish the ends you specify, I willingly submit it to the press. I herewith place it at your disposal.

Yours, very truly,

W. S. MCKENZIE.

Professor L. W. Williams, Mr. F. M. Robinson, and others.

Saint John, November 15, 1870.

DEAR BRO. MCKENZIE:

We, the Deacons of Leinster Street Baptist Church, believing that the publication of your Sermon to the Young Men of the congregation on Sabbath evening last will, with the blessing of God, be attended with good, request that you will allow the same to be published.

Yours, affectionately,

A. McL. SEELY,

A. W. MASTERS,

JOHN CHALONEE,

ROBERT SEARS,

J. F. MARSTERS,

STEPHEN E. GEROW.

Saint John, November 18, 1870.

THE DEACONS OF LEINSTER STREET BAPTIST CHURCH:

Dear Brethren—Your request is at hand. But prior to its receipt, a similar one was received by me from Young Men of our congregation, to whom and to you I cannot but surrender the Sermon you separately, and, I believe, without a knowledge of each other's action, crave for the Press. It will be gratifying to the Young Men to have their judgment and wish thus sustained by our Deacons, as it also affords me a personal gratification to receive this approval of that special effort from brethren for whom I have learned to cherish a cordial love and respect. Hoping that God's blessing may accompany the publication of a discourse prepared with no thought of such publicity,

I am, dear brethren, yours in Christ,

W. S. MCKENZIE.

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SERMON.

November 15, 1870.

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MCKENZIE.

"Quit you like men, be strong."—1 COR. xvi. 13.

"Strengthened with all might by his Spirit in the inner man."—
EPH. iii. 16.

"Be strong in the Lord, and in the power of his might."—EPH. vi. 10.

To YOUNG MEN, especially and exclusively, do I address myself to-night, though what I have to communicate will apply with equal pertinence to all classes of hearers. A grave responsibility is assumed by him who enters upon a special and separate effort to instruct and influence young men in the sphere of moral character and conduct. Such an occasion prohibits all trifling, and demands sober treatment. If some of my utterances should grate harshly on your ears, and give you pain, my apology will be found in an honest desire to contribute to your highest good. The truth, truthfully proclaimed, ought not to make you hostile to the preacher, even though his message condemn your morals and convict you of guilt. It is our solemn duty, as Christian ministers, to lift up voices of warning to the youth of our congregations and cities; plainly and faithfully to proclaim the dangers that beset the path of your unwary feet; to uncover the ambush of hidden evils; to unmask the wily tempters, that so often approach you in a friendly guise, but always with a fiendish purpose; to disrobe garnished vice, so that the grim skeleton of death beneath the deceptive covering may be revealed to

your vision ; to recount the melancholy histories "Qu of once brilliant, but now blackened characters,—all mig characters that contained a vast personal wealth of in the I cultivated intellect, of noble resolutions, of brave would hopes, of parental affection and of proud aspirations, faithful but frightfully and irretrievably wasted in the mad the mi career of vicious indulgences. Thus, with God's God ha blessing, may we reclaim some straying and impe- and sup rilled youth, descending the gloomy way that ends deepest ultimately and inevitably in the awful ruin of the CHRISTI soul.

Young men, I am deeply anxious for your own the pow sake, and for the sake of interests aside from your brawn, merely personal advantages, that you should, as soon instinct as may be, apprehend and appreciate the sacred and SPIRIT i sublime significance of LIFE—the life with which you implant are endowed as intelligent, moral, accountable and TURE. T immortal beings—the life that, during a brief continu ance in this world, is taking up into its warp and woof, to be transmitted into the invisible region beyond THE ST the grave, the elements that are to fashion and fix the soul's unalterable condition there for weal or for woe. Oh, may the Divine Spirit vouchsafe to me the assistance I need to address you, and to you the open heart to welcome the truth that you need to hear.

My text consists of a cluster of passages, either one of which would answer the purpose contemplated in this sermon. But the group will more copiously and clearly indicate the line of thought over which I am to conduct you.

unholy histories. "Quit you like men, be strong. Strengthened with
good characters,—all might by his Spirit in the inner man. Be strong
in personal wealth of in the Lord, and in the power of his might." If you
would be men, of brave would "quit you like men," i. e., if you would
have bold aspirations, faithfully perform the duties, and nobly accomplish
them in the mad the mission, and finally reach the high destiny
of your life, with God's God has appointed you, as those bearing his "image
and likeness" and superscription;" if you are to be MEN, in the
way that ends deepest, truest, grandest sense of the designation, i.e.,
the ruin of the CHRISTIAN men, you must be STRONG—strong, not in
your own strength, but "strong in the LORD, and in
the power of his might,"—strong, not in bone and
flesh, nor in brawn, nor yet in brain, nor yet in your native moral
sense, as soon as instincts, but "strengthened with all might by his
Spirit in the inner man," i. e., a Divine strength
with which you are implanted in the deepest depths of your MORAL NATURE.
The text, as thus expounded, gives us for the
theme of our present discourse—

THE STRENGTH THAT ENNOBLES AND ENDURES.

In discoursing upon this topic, I have two leading
questions to answer. I. What is the Nature of that
strength? and II. What is its Source?

I. WHAT IS ITS NATURE?

1. *It is not physical.* It is not to excel in muscular power. To be stalwart of frame, strong of arm, swift of foot, and tireless in athletic games, may give you notoriety in a community, and even a cosmopolitan celebrity. But such a reputation implies no true dignity. It is the ancient and barbaric notion of personal greatness. It is brute power, in which a

horse or a hound could easily excel you. The old type of power was the physical. He was the Hercules, who could rend towering oaks and strangle venomous serpents. He was the Nimrod, who was fleet in the chase and mighty in conflict with wild beasts. At a later period, though more enlightened, they were the most renowned of the blood-stained peerage of human muscle, who could gracefully ride the swiftest steed, hurl the stoutest lance, whirl the heaviest mace, and strike the deepest dent. It was for men of the greatest muscular proportions and prowess that minstrels sung, that feasts smoked, that garlands were wreathed, and monuments raised. In some quarters it would seem from the demonstrations, the tumult of which fill the air, and the records of which crowd the columns of the daily press, as if men were trying to restore the barbaric age with its barbaric homage to merely physical energy and endurance.

But it is said, and none need deny it, that we, in our eager reaching after intellectual progress and pre-eminence, are in danger of under-estimating the work and worth of physical development. We yoke into our service the energies of nature instead of the muscles of man. Steam forces iron fingers to turn our cranks in huge factories, and to fight our battles with hostile winds and tides. The "labour-saving" machine strides into almost every sphere, where once the toil and tug of human thews and sinews did the work and drew the wages. It would seem as if the inventive genius of man were about to annul the de-

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cree of Jehovah, and to eliminate from human life the curse transmitted to the race through the transgression in Eden. Then, moreover, in Educational institutions our instructors are pushing the development of mind at the peril of prostrating the flesh, producing powerful intellects on pigmy stalks, and the crazy hulk of the body ere long is irreparably shattered under the speed and strain of the mental machinery. We would speak a favorable word for the mind's abused tenement. In Primary Schools, in Academies, in Seminaries, and in Colleges, we should insist on muscular as well as mental development in the education of our children and youth. A vigorous scholarship and saintship may not require for their habitation and services a *stalwart* body, but they do exact a *sound* one. Many a bulky frame of flesh and bone covers the merest and meanest pittance of mental furniture and mortal force; while a slender and sickly body restricts, if it does not seriously impair, the energy and activity of a disciplined mind and a devout piety. Let us remember that we are endowed with a physical, a mental, and a moral constitution, vitally combined in one personality, each to be nurtured and trained according to its peculiar claims, and the three to be reciprocal in the influence of their culture. But the strength that is to qualify and enable you to "quit you like men" in the grand duties of human existence is not that of the body. You may be the applauded champion in athletic games, but the fiercest pigmy in the struggle that aims for mastery in the sphere of mental and moral action, where the

elements of true greatness are born, and where prizes are won that are worth possessing.

2. *It is not that higher and more potent energy of the Mind.* Intellectual stature is worthy of the greatest effort that can be made to attain it. When man comes in contact with man, and strength is measured against strength, the pre-eminence of the intellect soon becomes apparent. It will win victories over physical forces, and invest resistance to its antagonists with the repose and dignity of settled assurance. We have, it seems to me, a signal illustration of this in the gigantic war now being waged between France and Prussia. Aside from the Divine benediction that appears to rest upon the German arms, and which is devoutly recognized by King William, it is believed that Prussia's rapid and wonderful success is due to the triumph of *mental energy* more than of military prowess. The German brain is in the German bayonet. Yes; the former organizes the campaign and orders the charge. Prussia is the best educated country of our globe, and is, for that reason, the mightiest in war.

The force of mental pre-eminence is far felt and potent. "Its monuments," says one, "are stately and vital, and enduring. A word, a thought, pass out over the nations, and wing their flight down the ages. They become seeds of thought, and conditions and stimulants of mental activity to millions of minds and many generations. They have the keys of all souls in their keeping, and open, and enter in, and sit down with the air and welcome of a master. They live and fearfu

and where prizes watch-words and rallying cries on men's lips in personal sorrows and great struggles. In them lives the potent energy of life of their author. His works are not his mausoleum, but his incarnation, in which he still walks, and it. When man walks among his fellows and his disciples, and shall strength is measured ever see death. Still he sings in immortal verse, still of the intellect theses teach in the schools of philosophy, still he in victories over stands before nature's secret altars, her high priest to its antagonist all worshippers. Still he sways with burning periods of assurance. We the popular assembly, decrees judicial decisions, con- ration of this in cols statesmanship and diplomacy, guides us along between France the mighty galleries of history, and watches through ine benediction midnight vigils, with the lone student, beguiled by an arms, and such companionship, till the gray dawn smites his m, it is believed eyelids and pales his faithful lamp. It is a crown to al success is are the eye of ambition. It is a height to tempt ad- man of military venturous feet."

erman bayonet Yes; but when that crown fires the eye of a sordid talions because ambition—when that height tempts adventurous feet and orders the climb, only to gain a crown, the acquisition of which country of our will nourish a proud self-satisfaction, then is intellectiest in war. dual pre-eminence prostituted. Its strength becomes is far felt and weakness, and its work wickedness. Until it is veined e, "are stately and vitalized with the life-blood of a Christian morality, , pass out over products may only darken the mind and vitiate the down the ages heart both of the author and his admirers. There is conditions and strength, but it is that of a blind giant. What numerous ns of minds and melancholy wrecks are strewed along the shores of eys of all soul human life, of mighty men in mental endowments and n, and sit down literary acquirements. Their ruin was all the more rapid They live and fearful because they possessed such rare gifts of ge-

nious and such rich stores of knowledge. A few days since, by after the delivery of this Sermon, I read, in one of the minds. weekly journals of our City, a letter from an Australian correspondent, in which I find the following week and “People have scarcely recovered from the shock of intellect caused by the announcement of the double crime of tickly a murder and suicide by than they are again less of startled to hear that a leading barrister has deliberately and wilfully sought and found a grave beneath and reflected the deep waters of the sluggish Yarrow. About the same time, and not far from him, are found the remains of the learned and eminent professor of languages, of disease bearing but too plainly the evidence of self-destruction. Then, in a secluded spot, within view of his own sumptuous villa, is discovered the ghastly corpse or remains of a leading member of the Turf—young, gifted, means and whose poetic talents were of a high order—who, by bringing no his kind and genial manners, had endeared himself to a host of friends. A tiny hole traced from the roof this elevation of the mouth through the brain and out of the skull, clearness and a deadly looking rifle lying suspiciously near, imparting confirm the dreadful verdict—*felo de se.*”

But that is the mildest result, the narrowest limit of an act of demoralized intellectual strength. The conjunction you not only of low moral aims with lofty mental endowments is man continued in this world, to carry forward its work of 3. But demoralization on others. The polluted and polluting already in streams are flowing forth on every hand, and ten thousand lips are sipping the foul waters.

Young men, do not suppose that I am disparaging quite your intellectual strength. No, not that. By rigid discipline every

ge. A few days hence, by compact study, enlarge and enrich your head, in one of the minds. Redeem yourselves from the contempt which from an Australian imbecility of ignorance will provoke upon you.

the following week and improve every opportunity to brace your from the shock intellectual powers. Grasp real knowledge. Shun double crime of sickly sentimentalities and worthless fictions. The they are again press of the day is teeming with new books. Make master has deliberated our selection with a view to *invigorating* reading a grave beneath and reflection. Grapple with the products of the best now. About the thinkers and standard authors, instead of idly feeding we found the rest in the flimsy utterances, and dallying with the dreams of languages, of diseased imaginations. Tinted paper, gilt edge, and of self-destruction morocco binding, may bring you the sheerest platitudes thin view of his shallow thinking, clothed in the dialect required eghastly corpse or deep and solid thought. Shun them. By all -young, gifted means aim for *intellectual strength*. It is your duty. order—who, by bringing not mental faculties maimed and halt, but sound eared himself to end strong, to the high and holy service of God. l from the root this element of strength will give depth, breadth, ut of the skull, clearness and cogency to your religious views. It will spiciously near, impart firmness to your grasp of thought; wisdom to e.” our plane, and direction to your efforts in the career narrowest limits of an active christian life. In a word, it will make The conjunction you not only more of a *man*, but more of a *Christian* endowments is man.

ard its work on 3. But the strength you need, some will tell you, is d and polluting already in you. *It is the inherent might of that moral hand, and temerity with which God has endowed you.* Cultivate ers.

and accumulate that inborn strength, and with that am disparaging quit you like men.” We admit that there is By rigid discipline every man an original endowment of moral

energy, larger and more potent in some than in others. There are those whose moral constitution seems to be made of wax; every temptation they encounter melts them. There is in them no *flint*, to dull the point and repel the force of satan's darts; no *firmness*, to stand ~~assess~~ the shock. . . . The merest whiff whirls them away, as lighter they were the down of a thistle. They are as impressionable as a sponge, and the impression is as lasting. Like certain worms that take the colour of the foliage on which they creep, their weak moral natures will contract the hue of the company in which they mingle. But that easy impressibility to the touch of vice and vileness, vicious companionship is not always due to a native, to deficiency. It has been acquired. Once conscience was quick with its protest against the seductions of the devil. But there was within no Christ to support, but CONSCIENCE, no religion to strengthen morality. Passion gained ascendancy, once, twice, thrice; acquiring fresh vigor with each fatal victory. At length the poor victim drifts passively and powerless on with the downward current. He is the merest, meanest slave, sent to his depraved appetites and his corrupt companions. Is the wine cup in his way? He must drink. Do his comrades utter profane oaths and vulgar jests? He must echo their utterances. Do they encircle him to entice him? He must shuffle the cards, rattle the dice, and drive the ball on the roulette table. He come, ay, under their power as the steel filings are under through attraction of the magnet. What a pitiable spectacle of moral imbecility! But not all are such, you will say. No, not all are such a

ome than in others there are those who by a sheer native strength of constitution seems to have character and of will resist and repel the vices that they encounter merely moralize and ruin. But it has in it no religious firmness, to stand a successor disdains reliance upon anything deeper or carries them away, as higher than the dictates of his own conscience, and they are as impulsive as the unaided force of his own will. What does his position is as lasting as of CHRISTIANITY and a CHURCH? Conscience is the power of the soul against Christianity. Be loyal to conscience, and that loyalty moral natures will lift you to the highest summit of moral excellence which they mingle in. The Church is the universal fraternity of noble souls due to a native virtue, to hold revel with a debauched herd of poor simpletons. Once conscientious. We would not underrate this kind of moral seductions strength. It may be only a heathen virtue, a pagan virtue to suppose, but it has in it something that excites admiration. Parton. When Socrates scorned to escape from prison, thrice; acquiring and swallowed the hemlock, he revealed that native At length the element of moral power. Under the impulse, and powerlessly on the truth the approval of this native moral instinct, Regulus, meanest slaves, sent by the Carthaginians to persuade his countrymen to lay down their arms, advised the Romans to drink. To fight on, when he knew that his counsel in Rome and vulgar jests could cost him his life in Carthage. Manliness of character encircle and was the highest virtue known in Roman cards, rattle the dice. The main texture of that morality, on which the table. He some, ay, many, are resting to-day, to conduct them through life, and to carry them at length through the fitable spectacles into the celestial city, is nothing more than a proud self-reliance on a native moral energy. It injury. No, not abates a man with vanity. It will not elevate, it can't.

not abide. Let us hasten to consider the nature of the strength that does enoble, and that will endure.

4. *It is the strength of a genuine Christian Farmer.* When this strength is attained by Divine grace, there will be in a sanctified conjunction with the mental capacities of the soul, it exalts a man into communion with a life of excellence far above the highest plane ever reached by the essential energies of unassisted man. It is not a strength won from without, from above. It is entirely and purely spiritual in its nature. It is begotten more to the soul's supernatural renewal by the sovereign and mighty energy of the Eternal Spirit. It sinks below, and springs up from beneath character and conduct. It is being in the inner man." It moulds character and makes conduct. It cost has an eye that gazes into a region invisible to the Jordan people mere moralist. It has a hand that grasps the eternal erided a It drinks at the "fountain of living waters." It draws its inspiration from the skies. It plants itself on "that speckled Rock of Ages." It tramples earthly honors in the dust, looking upward and onward to the imperishable light to honor of a heavenly crown. It shuts its ears to the seductive voices of earthly revels, awaiting the enjoyment of those celestial pleasures that forever satisfy, that they and never clog, and never sting.

But take historical illustrations of what I affirm, Paul; but it is this might in the inner man that masters the unmasking tender sensibilities of a father. At Jehovah's bidding corrupt Abraham will bind and burn his own son on the altar, willing to

sider the nature of the land of Moriah. Potiphar's infamous wife may
d that will endurapt, but cannot debanch the innocent Joseph, and
e *Christian Farmake* him sin againt his Maker. The heir to the throne
Divine grace, the wealth of Pharaoh chooses rather to suffer affliction
mental opacities th the people of God than to enjoy the pleasures of
the soul, it exalton for a season. Belshazzar will coufer upon the young
of excellence faniel chains of gold and political pre-eminence in
ed by the essentiale empire. But the sottish monarch hears for his
It is not a strength omised gifts the interpretation of the *Mene* pro-
mt, but imparcedance upon his guilt. The inexorable decree of
entirely and prese Persian Court dooms him to a lion's den, if he
It is begotten irre to pray to Israel's God. But morning, noon,
he sovereign emd night, he reverently and calmly pours his sup-
elow, and spring ications into the ear of Jehovah. Three Hebrew
et. It is beingonths in Babylon prefer the fire of the king's furnaces
IRR in the inner the idolatrous homage demanded for his idol. At
kes conduct. He cast of his head the herald on the banks of the
invisible to theordan plainly rebukes the crimes of a Herod. Two
asps the eternal erided and defenceless men, boldly facing the mag-
ters." It drawates of the Jewish Sanhedrim, declare, " We cannot
ts itself on "that speak the things we have seen and heard;" and
y honors in the lying, at another time, to that same Court, " We
he imperishable ought to obey God rather than men;" then having
its ears to the abmited their backs to the humiliating scourging,
iting the enjoy epart " from the presence of the council, rejoicing
forever satisfy that they were counted worthy to suffer shame"

for the sake of Christ. Festus sneers at the fanatic
what I affirm Saul; but the fanatic Apostle, with a calm dignity,
at masters the unmasks the royal fool." In the days of Rome's
ovah's bidding corrupt and cruel Emperors, thousands were found
on the altar, willing to surrender their flesh to the keenest pangs.

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STRONG IN CHRIST.

of suffering; but no suffering was severe enough to such force them into a surrender of their fidelity to Christ strength Chains, and dungeons, and stakes were not able to warrant crush the constancy of those sainted ones, who were strengthened with such might in the inner man, that out of the song of their triumph rung out loud and clear miserably above the crackling of the flames that wrapped their martyred forms, and the clamorous din of the scoffers impatati that mocked the heroism of the hated saints. Luther their would go to the Diet of Worms, and hurl argument into their teeth of arrogance, though there were devils there that the thicker than tiles on the roofs of the houses. Bunyan impati till he would lie in prison, "if God spared frail life so long strength till," to use his own quaint idea and idiom, "the most generation should grow upon his eye brows." Henry Martyn the splendid scholar, disdaining the honors of literary distinction, consecrates his life to humble and hidden toil and without toil in a Pagan country.

But time would fail me to recount the illustrious examples of that inward and heroic might, which all its victors along the centuries, has stood siege like a Gibraltar neck sur How weak and mean the world's most renowned characters by the side of those Christian heroes. This who once heroism has a sort of supremacy about it that enforces that have the homage of men, who have neither the heart to and desimate, nor the taste to appreciate it. But it magless prey natizes and masters, it fetters and rules, even those hem to who bring against it the protest of their wills.

That is the strength that ennobles and endures moment The men strong in their intellect, in their wills, in the re their moral instincts, have never presented examples might the

severe enough to such successful and sublime resistance to sin. The fidelity to Christ strength that is self-sprung and self-sustained is no were not able to guarantee against the subtle deceptions and potent ones, who were forces of "the world, the flesh, and the devil." It inner man, that most often have the flatteries of men to foster its loud and plausible mimicry of a contest with evil. Its energy, wrapped their in its very existence, are imperilled in the crisis of life of the scoffer's temptation. How frequently do the men, who boast saints. Luther's moral integrity, and the masculine vigor of their argument into their moral instincts, prove to be mere shadows of devils there that they claim to be, when some mighty force of houses. Bunyan's temptation suddenly overtakes them. But mark the frail life so long strength that is brought in, and inwrought by the sermon, "the most generating and sanctifying operation of the Spirit,— Henry Martyn's strength that penetrates to the inner man with honors of literary's dominating influence,—how it will abide with able and hidden arm and calm loyalty to Christ and to conscience,

without a single human eye to look applause upon the illustrious virtue, or a single human hand to plait a crown for night, which all its victory. It endures with a modest silence and a like a Gibraltar neck suffering what crushes the courage and the renowned chivalry of all merely moral resolutions. Thousands heroes. Those who once deemed themselves secure from the vices it that enforces that have tarnished the names, stranded the hopes, the heart to and destroyed the souls of others, have fallen a helpless. But it magless prey to aroused appetites and passions. Some of us, even those hem to-day are fettered with the manacles of an wills.

abject moral slavery, and many of them are at this and endures moment bound with the chains of an eternal bondage their wills, in the regions of the lost. Oh, would you have a nited examples night that will carry you through all the conflicts of

this life with a peaceful mind ; through all its pollutions with a stainless character ; through all assaults that bear upon your integrity with an unshaken loyalty to CONSCIENCE and to RIGHT, seek for that which is found alone in a GENUINE CHRISTIAN FAITH. This is the nature of the strength that ennobles and endures.

And now—

II. WHAT IS ITS SOURCE ? My reply to that question must be, and may be, brief. You will anticipate my answer, and the answer has been more than once suggested in the progress of the discussion.

If the great conflict, in which we need to be reinforced, in order to win, were simply and solely between Reason and Conscience, on the one side, and Appetite and Passion, on the other, then the source and secret of the strength required would be found in merely giving to the former a more thorough CULTIVATION, and in imposing upon the latter a more rigorous RESTRAINT. In other words, merely endue those instinctive endowments of Reason and Conscience with a larger measure of repellent energy. That result to be obtained by reiterated and resolute assertions of the Will in favour of the dictates of Reason and Conscience, and against the usurpations of Appetite and Passion. Now that, just that, and nothing more than that, many a one is essaying to do, and in making that sort of effort is beguiling himself with the assurance that he is serving God here, and sanctifying himself for a heaven hereafter. But that is appealing to the inadequate resources of nature. That is relying on one's own strength. The melancholy

ugh all its pollu-tact is not remembered, or was never recognized, through all assaults that the human WILL, on which REASON and CONSCIENCE are made to rely for an enforcement of their which is found dictates, is entirely and obstinately committed to the

This is the natural ravings of APPETITE and PASSION. The ENEMY, through the open gate of an inherited DEPRAVITY, has entered the very citadel of the soul, and holds sway,—a sway disputed with more or less vigor by REASON and CONSCIENCE, but abetted and aided by the more than once WILL.

Hence the strength needed, the strength that goes deepest into the soul, and gives it might equal to the demands laid upon it in the terrible struggle of human existence, must be sought *without*. It is, as already declared in this sermon, the might of a genuine CHRISTIAN FAITH. But *that* might is not self-generated, and self-sustained. That strength is *in God*, and *from God*. Strengthened with might by His SPIRIT—Be strong in the Lord, i. e., CHRIST—For HE is the POWER of God, not only a power revealed and incarnated, but crucified, and thereby communicated. By contact and communion with God through a vital faith in Christ and Him crucified, we get possession of a spiritual vigor equal for the battle we must wage with the grim battalions of the world, the flesh, and the devil. *Strong in Christ*—this is the doctrine of the gospel and the want of the soul. It is not mere credence accorded to the statement of a fact, or to a system of truths. It is not belief in an inspired historical record of the life, teachings, and death of Jesus of Nazareth. It is a faith that deeply

and vividly realizes Christ as an indwelling power—a power that brings all the elements of the soul under its own controlling and assimilating influence. As a branch separated from its vine, as a limb severed from its body, so is the soul without that interior, innermost, spiritual, vital UNION WITH CHRIST, denoted by the Pauline use of the preposition “*in*.” He who ventures into the great spiritual warfare, without the might of a faith thus rooted in Christ, is demented, and will be surely defeated. It matters not what armor is taken, how finely tempered, how beautifully burnished, how closely fitted, how skilfully used, it may be, if you have not Christ *in* you, as a might to nerve your energy and courage, you cannot win a victory. “Be strong in the Lord,” not in your armor. The secret and sole source of your might is Divine.

Other sources are tried. The agencies, appliances and helps obtained by membership in a Christian Church, are too often relied on as sufficient. But these bend like a reed shaken in the wind. Connection with an ecclesiastical organization may be, and often is, utterly worthless for the purpose of developing and ennobling a christian life. The organism itself may be only a putrid mass of spiritual death, and membership in it may only help and hasten your own degeneracy. But you cannot derive the strength that you require from *any* Church, however orthodox in doctrine, in experience, and in practice. It has in it no might to communicate; and if it had, and you were spiritually dead—an unregenerate soul—its might could not make you alive: you must be made a “new creature *in* Christ Jesus.”

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Young Men's Christian Associations are organized, instructive libraries are provided, reading rooms thrown open, lyceums for literary culture established, social assemblies formed, healthful and innocent amusements introduced, Bible classes taught, prayer meetings conducted—a heavy mass of agencies combined—a huge moral machine constructed. The thousands of young men flocking from country to city for favor and for fortune, and coming into the whirling currents of a very vortex of corruption and crime, must be clasped with this girdle of potent and saving agencies. The energy and zeal of youthful blood are at work, not so much as they ought to be, on the streets, in the shop, at the boarding house, and sometimes penetrating the haunts of vice, to bring imperilled souls within the reach of means provided for their rescue, and that promise the most beneficial results. *Very good*, so far as it goes. But if it goes no further—if it stops short of bringing its recruits to *Christ*, to be renewed by his Spirit and reënforced with his strength, it is a sham as a *Christian* organization. It may create a moral respectability, and may dignify its creation with the name of religion; but neither the name, nor the thing itself, will shield our young men from the more polished darts of satan—darts that are more decorous, but none the less deadly, in their wounding. At a recent Convention of the above organization, one of its leaders noted and deplored the fact, that more zeal was expended in the effort to bring young men within the social influences of the society than in bringing them within reach of

the regenerating power of the Spirit of God. We to let
could wish that Christian Churches were less obnoxious
to the same charge.

But see that soul, renewed by the grace of God,
with faith in Christ, and Christ in him, going away to
the foot of the Cross, to gaze, to meditate, and to pray.
He takes a firmer grasp of Him who glorified the
Roman symbol of disgrace with his sacrificial gore.
The child of God went thither burdened with tempta-
tion, and a sense of his own weakness. Back from
that solitary and sublime communion with his Lord
he comes, the burden still pressing, but his soul re-in-
vigorated with more than human strength to bear it.
Send such strength out into the world—let the prince
of darkness assault it with his hellish arts—it quails
not.

Oh, young men, would you have a strength that
will ennoble and endure? Be strong in the Lord
Jesus Christ. The might of muscle, the pre-eminence
of mental culture, the masculine force of moral in-
stincts, the firm resolve of the Will, high social posi-
tion, respectable membership in a Christian Church,
zeal in some semi-religious fraternity of youth, must not,
cannot be substituted for conjunction and communion
with Christ through a Faith begotten in the inmost
depths of the soul by the regenerating grace of God.
You have—as we all have—a fearful conflict to wage.
Would you stand your ground? Would you have
the moral pluck to reply to the bribes of fortune and
the appeals of friendship, attempting to seduce you
from fidelity to Right and Duty, I have no conscience

irit of God. We to let for self, nor to sacrifice on the altar of affection? then, "Be strong in the *Lord*." Then nothing human or satanic shall tamper with your Christian fidelity. Then while gay society and the midnight dance charm your companions, the society and the songs of glorified saints, with whom you expect soon to mingle, will enchain your heart, and you will look upon the revellings of a worldly society as the vagaries of idiocy, or the hallucinations of insanity. Then, if life is prolonged, in the ripeness of old age you shall stand high above the godless, giddy crowd of earth, like some mountain peak gilded with the glories of a sunset, while the valleys beneath are steeped in the shades of night. Or, if you early fall in the conflict, to which you are summoned by the voice, and for which you are girded with the strength, of the Lord, you will only the sooner wear the crown in reserve for all those who have "fought the fight, finished the course, and kept the faith."

Swift to the close ebbs out life's little day;
 Earth's joys grow dim, its glories pass away;
 Change and decay on all around I see;
 O Thou who changest not, abide with me.
 I need Thy presence every passing hour;
 What but Thy grace can foil the tempter's power?
 Who like Thyself my guide and stay can be?
 Through cloud and sunshine, O Lord, abide with me.
 Hold Thou thy Cross before my closing eyes;
 Shine through the gloom, and point me to the skies;
 Heaven's morning breaks, and earth's vain shadows flee;
 In life, in death, O Lord, abide with me.

LYTHE.

